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THE NUR AF'GHAN

VOL. IX

LUDHIANA:—March 3rd, 1905.

No. 9.

FOREIGN TELEGRAMS.

London, Feb. 23.

The funeral of the Grand Duke Sergius took place to day and was marked by great pomp, but the ceremony was entirely confined to the precincts of the Kremlin and nothing was visible to the public, who nevertheless thronged the vicinity, where a strong force of troops was posted.

The Tsar and the Imperial Family and the Ambassadors at Court were present at a Requiem held at Tsarskoe Selo.

London, Feb. 23.

The Papers generally are surprised and disappointed at the finding of the North Sea Commission. The finding is described as a diplomatic victory for Russia.

The North Sea Commissioners' report was signed to day. It endorses the British standpoint in certain respects and considers that the firing was continued too long, and that Admiral Rozhdestvensky ought to have informed the British authorities.

London Feb. 23.

Reuter states in connection with the unsatisfactory condition of the Balkans as mentioned in the Kings Speech that Lord Lansdowne has submitted to some of the Powers a scheme for the Government of Macedonia by a European Commission, who will reform the country; the Porte retaining right to appoint a Governor General. The Powers at present are discussing the Austro-Russian financial reform proposals.

Allahabad, Feb. 23.

Sardar Inayatulla Khan, whose departure from Jellalabad for Kabul was mentioned some time ago, seems to have been compelled to suspend his journey, as the passes beyond Gandamak were closed by snow. His Highness proceeded as far as Simla, where there is a famous *bagh*, and there halted. It is not yet known whether he has been able to continue his march, but his arrival at Kabul will probably be notified within the next few days.

London, Feb. 24.

It is reported at Constantinople that the situation at Batoum and Poti is so serious that a portion of the Black Sea fleet has bombarded Poti. The strikers are all Georgians and number forty thousand.

Connection between Warsaw and St. Petersburg is now interrupted by the strike. The city, which seething with every dangerous element, is thus completely isolated. The local policemen are now threatening to strike, and troops occupy the gas works.

A strike has broken out afresh at the great Putiloff works in St. Petersburg.

Serious disturbances have occurred in Warsaw, and troops have been called out. Mobs are parading the streets.

The official committee appointed to revise the censorship recommends the abolition of the Press censorship.

Seventeen prominent literary men were arrested at Moscow at midnight.

London, Feb. 24.

Reuter's correspondent from Aden wires that five ships of the Baltic fleet have passed Mogadox bound southwards.

The heavy artillery duel on the Sha-ho was continued on Wednesday and Thursday, and several collisions have taken place between outposts.

London, Feb. 24.

The Mullah is reported to be day's March from Obbia, and has killed several of the Sultan of Obbia's men.

London Feb. 24.

The Simplon Tunnel was pierced at 7 10 this morning, completing a six years' work.

The Simplon tunnel, which is at last pierced, will really consist of two parallel tunnels separated by 57 feet of rock with connections every 670 feet. One of these will be completed for the railway and the other at first used for ventilation, but may be developed for traffic later on. The work was commenced at Iselle on the Italian side in August 1898 and subsequently at Brily in the Rhone Valley on the Swiss side, and it was estimated that the tunnel would be completed in five and a half years, but difficulties with large springs, some of them of very high temperature, have delayed the work considerably and also increased the total cost, which was put at £2,800,000, borne in part by the railway companies to be benefited and part by the Swiss and Italian Governments.

The actual tunnelling is about twelve and quarter miles in length, which is some 15,000 feet shorter than the St. Gothard and about 21,000 feet shorter than the Mont Cenis tunnels. But the new tunnel, besides affording a more direct route, is at a very much lower altitude than the other two borings through the Alps, the heights above sea level being Mont Cenis 4,247 feet, St. Gothard 3,789 feet, Simplon 2,312 feet and this will lead to much cheaper working expenses of the line.

C. and M. Gazette.

London, Feb. 25.

It is officially announced that the Prince and Princess of Wales will arrive in India in November next and stay till March. They will visit the principal cities.

The programme of the Prince of Wales includes a visit to the cities of the more important Native States, the reception of Native Princes and Chiefs and leaves at which the principal personages will be presented. The King after consulting Lord Curzon directs that the exchange of ceremonial presents will be dispensed with.

London Feb. 25.

Despatches received at St. Petersburg state that a Japanese attack on Beresneff hill on the night of the 23rd instant was repulsed. The attack was renewed by the Japanese yesterday when the Russians were forced to retire. A desperate battle is proceeding along the whole front. The result is as yet undecided.

The third Baltic fleet passed Dover to day. Sakharoff wires that Beresneff hill was finally captured by a bayonet rush, the Japanese advancing over their own dead amid exploding mines and wire entanglements and losing considerably.

A despatch from Tokio says that the Russian attempt to blow up a bridge at Heiching was foiled by the arrival of Japanese reinforcements. The Russian cavalry is incessantly active in the direction of Niuchwang.

London, Feb. 26.

A despatch from Kuropatkin shows that the last day's fighting for the village of Tsinkhechen was most desperate. He reports a series of acts of bravery on the part of the Russians, who did not evacuate the position until their cartridges were exhausted. The losses are not yet known, but twelve officers and three hundred men have been taken to the hospital and the percentage of dead is large. The Japanese are advancing on the passes held by the Russians.

London, Feb. 28.

Russia has issued a circular note to the Powers in which she declares that the Japanese have violated Chinese neutrality by appearing in the rear of the Russian Army west of the railway.

Reuter's correspondent at Warsaw states that the peasants in Poland, incited by the Socialists, are joining the strike movement. This is a most serious development, as seven-tenths of the population are peasants.

Maxim Gorky has been released and expelled from St. Petersburg. He has gone to Riga.

EDITORIAL NOTES.

Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless vessel
They can ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely;
But they drifted with the tide.

The need for a pure Christian literature has been voiced in almost every popular journal and magazine in sympathy with Christian ideals. No one can reflect upon the influences exerted upon the youth of India by the average novel, issued from the Vernacular Press, and indeed by much that is being published in English, without serious misgivings as to the consequences. India will not develop those moral and intellectual characteristics, which lie at the base of true progress in national life, if its young manhood is to be fed on that kind of provender. Nor can we hope for much from young India, if her bright young men will not aspire to something higher than the writing of flashy novels. We have a right to expect that some of these men should give themselves to the production of a higher order of literature.

There are some noble exceptions to the rule. Bengal and Madras have produced much and are now producing a literature which is really worthy of a progressive age. In Christian circles we are glad to note the production of much that is of value to the popular reader. Perhaps no one in any country did more to produce, and to encourage others in producing, a literature in English and Vernacular suitable to the times, than Dr. Murdock. He has gone from us, but others are pushing on the good work along similar lines. Systematic effort is being made to greatly increase the volume of good literature, especially in the vernaculars. Notable among those thus actively employed is Mr. Fazl, our enterprising Assistant Secretary of the Panjab Religious Book Society. Our readers will find a list of the best recent publications of that Society in our Urdu advertisement columns.

We would call especial attention to a few of these, and advise our friends to write at once for a copy of each. Every intelligent reader of the *Nur Afshan* should possess a copy of these books. The first book we would mention is *Julius & Kashmakash*, a tale of the early Christians. This story illustrates the experiences and anxieties of Christians in the

beginnings of the Christian era. Christian converts will find much encouragement, as well as receive instruction by reading this book. All who read it will be pleased with the style and delighted with the story.

The most up-to-date English Periodical for young people published in India is *Progress*, which is beautifully illustrated and issued once a month. The rates are so low, we wonder that every English reader in India does not have a copy. The price of the 12 copies issued in a year comprising 144 quarto pages of most interesting and instructive reading is only 11as, including postage; 3 copies may be had to one address at 10 as, a copy. Orders may be sent to The Manager, Tract Depot, Madras.

A special offer is made to the readers of *Progress* of 17 VOLUMES POSTAGE FREE, comprising 1,400 pages 8vo. for Rs. 1-4-0. Write to Mr. Charles Street, Memorial Hall Compound, Park Town, Madras.

No words are truer than those of the late Mr. Spurgeon when in commenting upon the deceitfulness of sin and the deceivableness of unrighteousness, he said: Be not like the foolish drunkard, who, staggering home one night, saw his candle lit for him. "Two candles!" said he, for his drunkenness made him see double. "I will blow out one," and as he blew it out, in a moment he was in the dark. Many a man sees double through the drunkenness of sin; he has one life to sow his wild oats in, and then he half expects another in which to turn to God; so, like a fool, he blows out the only candle that he has, and in the dark he will have to lie down for ever."

The disposition among modern nations to discredit age and to look to the strength and enthusiasm of youth as the mainstay of the Commonwealth fails of endorsement in the youngest of the great nations. As another has written:

"In Japan a man is supposed to have reached the zone of old age at fifty, yet in the present war it is the old Generals who are commanding the highest attention and rendering the most valuable service. Field-Marshal Yamagata is sixty-six years, two months; Field-Marshal Oyama, sixty-one years, eight months; General Count Nodzu, sixty-two years, two months; General Count Katsuma, sixty years, three months; General Baron Oku, fifty-seven years, seven months; General Baron Nogi, fifty-four years, seven months; General Baron Kodama, fifty-two years, four months; and General Prince Fushimi, forty-six years, two months. Japan cannot afford to dispense with such experienced and valuable chieftains. They are setting a grand and inspiring example to the rising generation of their countrymen. No country is wise in setting aside her men of age and experience. There is a place for them. They deserve honor and recognition, and should be utilised in every legitimate way in Church and State."

The telegrams contain gruesome suggestions of Muhammadan outrages upon Arminian Christians in Turkey and even in the disturbed regions of Baku. Sometime

since we culled the following information from the American papers:

"The Paris correspondent of the Daily Mail informs us that recently the Kurds have sacked and burned twenty-eight villages, plundered and profaned the churches, auctioned off sacred articles and committed various outrages upon women and children. Two thousand of the helpless and exposed have found refuge at Moneh, which is held by Turkish soldiers, but under the observation of French and British consuls. Thus far it is estimated that 6,000 persons have been put to death within the past few months."

These deluded Muslims seem to hold fast to the Jihad doctrine against which the seer of Qadian has written so much. As a champion for Islam, would it not be well for the Mirza to undertake a mission to his co-religionists and endeavour to lead them to abandon these cruel practices? He might begin with frontier tribes in the North West of India. They surely need reforming badly.

STRIKE THE MATCH.

The following is a true incident, related by E. L., in Christian Work:

A traveler lost his way in a dense wood; he sought in vain to find a way out, trying one path after another; he seemed to get further and further in the depths of the forest. The rain began to pour down almost in torrents. Night coming on, the weary traveler's courage failed him; he sat down discouraged, drenched with rain, tired, hungry, with a feeling of helplessness. He looked around for a shelter of some kind, and resolved to make one more effort to find a way out of the lonely forest. As he walked along he saw in the distance a rude hut. He quickened his footsteps, and at last reached a place of shelter. The little hut was unoccupied. It had only one room, if it could be called a room; an opening in the wall served for a window. It was a cold, dreary place, but it would afford shelter from the fast falling rain. On the rough stone hearth wood had been placed in order for a fire; a match, the only one in the room, lay beside the wood. As he took the match in his hand to kindle the fire he said to himself, "What if this fails to ignite? It is my only chance for life." Tremblingly he drew the match over the rough stone; a feeble flame came forth, the fire was kindled, his drenched garments were dried, and he was cheered by its light and warmth. The light was seen from the window of a house in the distance. The lost traveler was soon made comfortable through the kindness of strangers who came to his assistance. There are many traveling through this world following paths that will end in the loss of the soul. Remember that the light of a single match may direct them to a place of safety. The glorious light of the Gospel is shining all around. Jesus says to the hungry, "I am the bread of life; he that cometh to me shall never hunger." To those in the storms of life God is a refuge and strength; a very present help in the time of trouble. Let all who are journeying through this world seek more earnestly for the employment of every opportunity. Remember, a single match may light up the way enough to guide the lost one home. It is no excuse that you have but little talent; but little is required, and you are held responsible only for the little you have. Strike the match and do the best you can in guiding others to the right haven, and it may prove just the effort required to set others at work; and the results are not to be computed by the first feeble effort. Strike the match. It is all you can do, and God will do the rest.

Letter: To My Neighbours.

No. 7

Dear Friends,

There has been no little excitement in some parts of the country on account of the address of the Viceroy at the Calcutta University Convocation. Opinions have varied from those of unstinted admiration to those of unmitigated blame. Some have regarded the "homily on truthfulness" as an insult to the Hindu nation. Others regard the speech as a brave endeavour to heal an open sore.

Looking at the address as a disinterested reader, one must admit that it was a splendid oration. The speaker said some things which seemed to discredit eloquence and oratory, but he at the same time illustrated the power of oratory. But the real question is not whether oratory is permissible in a statesman or whether the address hurt some people's feelings, but whether what was said was true. We all agree that any statement of a general character is not applicable all round. We often speak of the perjury of witnesses in the law courts. We even laugh when told of the magistrate who, being in despair as to arriving at a correct judgement because of the lying of the witnesses on both sides, hit upon the device of counting the flies on his pankab. If the number was odd he decided for the defendant, and, if even, for the plaintiff! But we do not suppose the story is intended to discredit all witnesses in the courts of law. So we must not suppose the agitation to secure a court free from perjurers, necessitates the conclusion that all men are liars.

Is it not safer to frankly acknowledge the general statement as true? and then to strive to improve the national honour and general probity. It is a bad sign in any one to begin to defend what he knows to be false. To condone sin is sure to react upon him who condones. We cannot touch a tarred stick without soiling our hands.

We are glad to see some improvement among tradesmen. Formerly, we never expected a shopkeeper or pedler to announce the price he would take for his goods. Shopping usually meant a course of haggling as to prices, which sent many men to shops, where goods were sold at higher prices but where one could be saved the humiliation of the haggler. Now we find many Indian shops where the prices are fixed, and one can make his purchases without questioning the prices fixed. Many still follow the old practice, but we may hope that straightforward methods will soon win the day everywhere.

We can do much as citizens to improve the morals of the nation, if we will denounce and expose villainy wherever it is found. The Viceroy indicated the direction in which we should strive for improvement. Let us spend our strength in the effort to secure not only social reform but as the basis of all reform, a great moral reform which shall affect all sections of the national life.

Yours very sincerely

SENEX.

Plants suffer from the smoke of cities because the fumes injure the porous structure of the leaves and interferes with their free inspiration.

Blessed are the poor in spirit: for theirs is the kingdom of heaven.

LORD CURZON ON INDEPENDENCE OF THOUGHT.

(University Address Calcutta Convocation.)

Then my second word of advice is this. Try to form an independent judgment. The curse of our day is the dependence on others for thought and decision of every description, and the multiplication of machines for relieving a man of the necessity of independent opinion. The lowest and commonest of these machines is what school-boys call a key—that is, a book in which they are saved the trouble of thinking for themselves by finding the work done for them by somebody else. The highest form is the article in the daily newspaper or the magazine which relieves you from thinking about the politics or events of the day by supplying you with the thoughts of another. Advance in civilisation multiplies these instruments of selfless convenience. For an anna, or less, a man can purchase his opinions; just as he purchases his food or his clothing. Of course, books and the Press do much more. They spread knowledge and stimulate intelligence, and without them we should sink back into brute beasts. I am only speaking of their questionable side. For the paradox is also truth that while they encourage intellectual activity they are also something of an indirect incentive to intellectual torpor. Of course, this is truer of newspapers which represent an ephemeral form of literature than it is of books, which are often immortal. We all of us get into the habit of reading our favourite journal and cherish the belief that we are thinking while we are really only browsing on the thoughts of others. Sometimes our anonymous mentor is a very wise man, and we do not go far astray; sometimes he is the reverse, and we err in his company. But the great danger of second hand thought is not merely that it is not original, but that its tendency is to be one-sided and therefore unfair. The common instinct of man-kind is to take a side. It is the survival of the old era of combat, when each man had to fight for himself and his family or clan. From youth upwards we find ourselves taking a side in the rivalries of school and college life. And in many ways these rivalries develop the keener instincts and the finer side of human nature. But the mind ought only to take a side as the result of a mental process. If we have examined the two sides of a case and are convinced that the one is right and the other wrong, or that one is more right than the other, by all means adopt and adhere to it. But to make your decision and to shape your conduct simply because a writer in a book or a newspaper has said it, whether it be right or wrong, is not thought, but very often an abnegation of thought. It is putting the authority of the mind in commission and setting up some other authority, of which you perhaps know nothing, in the judgement seat. So I say to you young men that the first duty of a student, that is, of a man who has studied—is mental independence. Strike out a line of thought for yourselves, form your own judgement. Do not merely listen to the tinkling of the old bell-wether who leads the flock, but stand on your own feet, walk on your own legs, look with your own eyes. This does not mean, of course, that you can afford to be self opinionated, or conceited, or obstinate. Nothing is more offensive than arrogance

in youth. You remember the famous sarcasm of the Cambridge tutor at the expense of a youthful colleague: "We are none of us infallible, not even the youngest." But the excess of a virtue merges easily into a vice, and where more easily than in the case of freedom? Freedom involves not the absence of all restraint, but liberty within the limits of a reasonable self-restraint; otherwise, as history teaches us, freedom usually degenerates into licence, licence into disorder, and disorder into chaos. Goethe, the German poet-philosopher, used to say that only in law can the spirit of men be free. So it is, and just as law is the condition of independence of spirit, so are moderation and respect for others the condition of independence of judgment. This combination of qualities should come naturally to the philosophic Hindu. He should cultivate independence of thought and action, but his great introspective power should save him from degenerating into intellectual self-sufficiency or insolence.

C. & M. Gazette.

The Mecca Railway.

(Translated from an article by Major Max Schlargintweit in *Asien*, Heft 8, 1902.)

BY SAMUEL M. ZWEMER, F.R.G.S.

The project of a railway from Damascus to Mecca is a great one both politically and for Islam. My information is reliable as I have it from Otto von Kapp, General Inspector of Syrian Railways for Ottoman Government. In November, 1901, he traversed a great part of the proposed line personally. Other roads built in Turkey were foreign concessions; this is to be a line built by Ottoman capital and under Ottoman control. In September, 1900, they began to build at Damascus. Eighty-seven kilometers were completed by November, 1901 (see maps A and B). The most striking and inexplicable fact that first strikes one on the map is the presence of two parallel lines from Damascus to Deraa! I have looked in vain for an explanation of this foolish waste of money; except it was to reach the miserable little garrison village Mismije with its one company of infantry.

From Deraa the route follows Wady Meddar on the right bank, crossing it twelve kilometers south of Deraa on a bridge. Then it goes through Wady el Butm along the foot of Jebel Zamlah, and reaches the pilgrim-road at Kalat-el-Mitrak. From El Remta the line is to connect with Haifa as supply depot and port, by a branch. Here the pilgrim traffic from Egypt will embark and take the railway to Mecca.

The third division of the road from Ain Zirka to Maan was surveyed in February, 1901, by engineer Meissner. The projected line follows the pilgrim road and reaches its highest point 1,286 meters at Kalat el Haasa. From Mezirib to Maan is 338 kilometers. From Beirut to Maan the distance by rail is equal to 600 kilometers. This great distance from the sea will compel the construction of a branch to Akaba measuring 100 kilometers. As Maan is about 1,300 meters high the ascent will be steep and through rough country. This branch Akaba-Maan is necessary not only for supply of material and provision, but also as a route for African pilgrims, who now join the annual caravan at Maan. Beyond Maan the route has not yet been surveyed although we have a general idea of the country from travels of Buckhardt (1814), Burton (1853), Maltzan (1860), and Doughty (1876). Mohammedan engineers,

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however, accompanied the pilgrim caravan in February, 1902, to survey the line. The chief difficulty will be the grades of the line as is evident from the heights above sea level of the following stations on the route: Maan, 1,300 meters; Dat el Haj, 780 meters; Tebuk, 890 meters; Dar el Hamra, 1,270 meters; Medina, 870 meters; Mecca, 600 meters.

From Mecca a branch will go to Jiddah. Naturally the question of water supply in so rainless and riverless a region is of prime importance. The plan is to construct large cisterns or tanks filled by the winter floods and protected against evaporation and Bedouin robbers by armored covering and guard houses. Each of these cisterns holding 10,000 cubic meters will cost about 35,000 francs. The cistern for the Mezerib-Ain Zirka division was built in winter of 1901 and measures 60 by 60 meters, and is constructed of cement.

What of the future of the Mecca railway? Every kilometer will doubtless cost 100,000 francs or for the whole road of 2,000 kilometers the cost will be circa 200 million francs. The Turkish Government estimated a similar amount, viz., ten million Turkish pounds. They had hoped to raise the bulk of this in public subscription, but so far have met with disappointment. So far the free-will offerings in Syria, Egypt, India, etc., have only reached the amount of eleven million francs.

A special medal has been struck by the Sultan to encourage giving to this object. On one side is the inscription "Special medal for patriots who contribute to the Hejaz Railway" and on the other side a locomotive and the Sultan's Tugra or seal like that which appears on the coinage. This medal will be worn by the contributors' descendants! So far one and one-half million francs have been spent. Three locomotives, sixty wagons, and some material were included in the above.

The road will have to be protected by the military against the Bedouin tribes. At the present rate of construction it will take sixteen years to complete the road. But the Sultan himself is at the head of the movement. The vice president of the company is the Minister of Marine, Hashan Pasha; the chief man on the commission is Izzet Bey. Will Turkey be able to finish it without help of Christian Powers? Even now it has been found necessary to secure Christian workers and engineers, and the Sultan has just given an irade permitting this. Latest news is that the whole work was to be handed over to a French company! At all events if the railway is not completed the Sultan will lose much respect among the Arabs.

AN ACCUSER SILENCED.

DR. HORATIUS BONAR.

Two fellow-travellers were seated together in a railway carriage engaged in earnest conversation. It was of a religious nature, and one of them, a sceptic, was evidently seeking to excuse his scepticism by expatiating on the various evils which afflict Christendom. He was detailing, with manifest pleasure, the hypocrisy and the craft and the covetousness and the divisions found in the professing church, and then he pointed to some of the leaders as the most markedly corrupt of the whole.

In front of them sat a Christian who was compelled to hear all this. Had he felt the accusations to be false, he might have suffered them all, as a part of the hatred the world bears toward Christ, and been truly happy in so suffering; but he knew them to be true—too true to be con-

cealed from the most charitable mind, so all he could do was to bow his head and bear the deserved reproach.

Soon, however, the accuser, anxious to extend the circle of his audience, addressed this fellow-passenger in front of him.

"I see you are quick to detect evil," answered the Christian, "and you read character pretty well. You have been uncovering here the abominable things which have turned Christendom into a wreck, and are fast ripening it for the judgement of God. You have spared none, but given all a good measure. Now, I am a Christian, and I love the Lord Jesus and His people. Not a word shall I offer in defence, but I here solemnly challenge you to speak the first word against the Lord Jesus Christ himself."

The sceptic was surprised. He seemed almost frightened, and sheepishly replied: "Well, no; I couldn't find fault with Him. He was perfect."

"Just so," said the Christian, "and therefore was my heart attracted to Him; and the more I looked at Him the more I found I wasn't like Him at all, but only a poor, sinful, guilty man. But tell me yourself if I hadn't a right to be happy and to love Him when I found out that He had died for me? Ever since then I truly love Him, and all the evil which professed followers of His may do cannot turn me away from Him. My salvation hangs on what He has done, and not on what they are doing."

HOW TO DO IT.

The younger man had been complaining that he could not get his wife to mend his clothes. "I asked her to sew a button on this vest last night, and she hasn't touched it," he said. At this, says the New York Press, the older man assumed the air of a patriarch.

"Never ask a woman to mend anything" he said.

"What would you have me do?" asked the other.

"Simply do as I do," was the assured reply. "You haven't been married very long, and I think I can give you some serviceable suggestions. When I want a shirt mended, I take it to my wife, flourish it round a little and say, 'Where's that rag-bag?'"

"What do you want of the rag-bag?" asks my wife. Her suspicions are roused at once.

"I want throw this shirt away; it's worn out," I say, with a few more flourishes.

"Let me see that shirt," my wife says then. "Now, John, hand it to me at once."

"Of course I pass it over, and she examines it. 'Why, John Taylor,' she is sure to say, 'I never knew such extravagance! This is a perfectly good shirt. All it needs is—' And then she mends it."

Peace and patience are in the two golden keys which God leaves within our hands to unlock the mystery of pain. We handle them in the darkness of seeming night sometimes, and they admit us into the upper room of life, where we are given to see Jesus, face to face,

In our lives, as in that of Jesus, Gethemane and Calvary lie between Galilee and Glory. Through light and shadow, we move on to certain blessing—providing he has our hand.

The hand which reaches out of its experiences of suffering to help another is always the hand which some real sorrow has pierced deeply.



NOTICE TO SUBSCRIBERS.

Unless intimation be sent us to the contrary before March 10th, we shall send the paper V. P. P. to all who have not paid in all dues to Dec. 31st 1905.

OUR TERMS ARE PAYMENT IN ADVANCE.

A CITY OF THE DEAD.

The discovery in the Andes mountains, two hundred and fifty miles from Atanco, Chile, of a city deserted for two thousand years, but once inhabited presumably by Aztecs of much larger stature than those who lived in Central America, is reported here by two men just returned from Chile. They expect to add much to the scientific knowledge of South America, historically, and are hurrying east to present the results of their researches to American and German scientists.

The discoverers are Professor Emil Von Burges of Berlin, a famous archaeologist of Germany, and William J. Hemmaway of New York, who has explored South America. At the head of a party of five they have spent a year on a special expedition of exploration. The deserted city was found in a small valley which was reached only after weeks of hardship. It is in an excellent state of preservation. Stone houses, probably built twenty centuries ago, are still standing upright. The tools of husbandry and household implements found are of stone. Hermetically sealed graves give evidence of a high state of civilization. A large number of articles found in the deserted city are being taken East.

The city comprised fifteen hundred souls. Von Burgess believes that either a flood or disease exterminated the inhabitants.

BITS OF KOREAN WISDOM.

- A thing is good when it is new.
- A man is good when he is old,
- He who hath eaten salt drinketh water.
- One can paint the fur of a tiger, but not his joints.
- One knows the face of a man, but not his interior.
- If one is not observing one sees nothing.
- Even the blind man can find his way through an open door.
- When the tiger is gone the fox is master.
- As soon as the moon is full it begins to grow smaller.
- The higher the mountain the deeper the valley.
- Does smoke come out of a fireless chimney?
- Even a hedgehog says his young ones are weak.
- A single high wheat stalk is not distinguished from the rest in the field.
- A basketful of gold is not so valuable for a son as instruction in one of the classics.
- It is only the thirsty who dig a well.
- When the ox has broken through the stall, repairs are first made.
- A family who has no sickness for ten years must be rich.

Suffering and pain are the two unerring angels which lead us over our path of trial into Paradise. After a while, all our sorrows turn to joy, and we are privileged even with earthly eyes, to see the King in his beauty, within our hearts and homes, upon the the hill-lands of time.

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